

NOV 18 1957

Annual Narrative Report - Gambell, Alaska

This report will only be from July since I did not arrive on the field until then.

I. The Church:

I feel that much credit should go to the officers and congregation for the splendid way in which they held together the activities of the church during the five months they were without a pastor. They have learned much from this experience as to their own ability to carry on the work of the church. Also, they have learned that trained leadership is necessary.

The continued building of the new church progressed to some extent this summer on the outside. Since no lumber was left by the North Star for the church this year the new floor can not be put in until next year. However, work will go on in the manse section. As usual most of the work has been done by a few loyal workers.

The young people continue to present a problem. There is not much for them to do, and yet they do not seem willing or able to stick to anything they start. On their own accord they started a Parish House Coffee Shop which they held for several hours for about a month. This gave the girls something to do in making the pies and cakes. The boys hauled water and set up the tables. However, that is all over and I haven't heard any mention of it for over a month. A weekly game night was started but no one has shown up for several weeks. Some are interested in singing but do not attend regularly. Then there is the added problem of drinking which has been worse but still shows signs of vitality. A number of the strongest and ablest supporters of the young people's program are addicted pretty badly. Real education is needed here to bring this problem into its true light, so that these young people can see what they are doing to themselves and their families. My best strategy so far has been to keep my eyes and ears open, and let it be known that I have not missed as much as the people might have wished.

II. The Community:

A real change has come upon the town of Gambell this summer which will have far reaching effects on the community and the church.

The army base was abandoned in August and the air force installation was closed up for the winter in September. The most far reaching results will be from the closing of the army base, though. For about five years these people have lived off the fat of the army, so to speak. The army spent a tremendous amount of money in the village for ivory carvings, skin sewings and services rendered. They, also, gave great quantities of food to the people. In the third place they provided for a great store of entertainment. Now all is gone. The drop in income has not yet begun to show up. However, there are indications of a slight drop in the price of ivory and skin sewing. By another year I am sure that this situation will be acute unless something comes along to help out. I am sure that this economy change will be felt in the giving to the church.

The loss of the army will help the moral condition of our young people I am sure. I think that yesterday we had the last of the "army babies" born to one of our girls. Both my wife and I have remarked that it seems much better to see Eskimo boys and girls together again instead of always seeing the girls with the army fellows and boys on the outside. The village has been helped to the extent of installing one of the left over army generators. The whole village



now has electric power at night. Many people own electrical appliances and have not been using them because of the lack of power. I feel that the withdrawal of the army may speed up the emigration from the Island. Recently an outsider who has been coming to the Island for three or four years remarked that he has ~~mere~~ heard more talk about people leaving this year than ever before.

In all of this change it is hoped that everyone will find in the church a stable element of comfort, encouragement and advice.

Sincerely in his service,

*Arthur E. French*

Arthur E. French

REV. ARTHUR E. FRENCH  
PRESBYTERIAN MISSION  
St. Lawrence Island  
Gambell, Alaska



NOV 19 1957

NARRATIVE REPORT FOR 1957 - H A I N E S A L A S K A - Henry D. Hartmann

I. Report on the Area

Observers seeing Haines from the outside have made the comment frequently that Haines is on the brink of a tremendous boom. Recent news reports indicate that development will come in some of the following ways:

a) Through development of Haines as a shipping and transportation center.

This has been on the cards for years, with the construction of the highway years ago, the building of the government dock and pipeline stations, and the improvements to the Port Chilkoot dock and the territorial ferry system. Last week's news featured the report of a government commission that the Haines Highway should be paved soon, and that eventually rail connections to Canada and the States as well as interior Alaska should be extended to Haines. Comment: Like the annual reports that this year the Highway will be maintained throughout the winter, nothing ever happens. These are big promises, and if realized will make Haines a prosperous and fast-growing metropolis, but a community cannot support itself on promises! This year, despite increased traffic activity in the summer, no noticeable economic advancement has come to Haines.

b) Through development of mining interests in the hinterland. Most specifically, this hope centers in the iron mining at Klukwan, which is reported to be on the verge of full-scale operation. Full operation would involve among other things, construction of a mine railway from Klukwan to the port at Haines, and millions of dollars of construction of buildings and facilities at both ends. Comment: U.S. Steel is reported to have acquired all rights and to be in the process of development. At present, however, the only activity there seems to be in the nature of basic assessment activity to hold the claim. Certainly no great movement shows on the surface, and there has been almost no contribution to the economic condition of the area this year.



A reliable indication of the amount of concrete faith the larger interests have in the immediate development of Haines is the fact that real estate and property values have made no marked advance, and sales are few. If there were immediate prospects of a boom, a land boom would be developing, and it is not. I cannot discover that properties are changing hands even quietly.

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On the other side of the picture, too, there was a very poor salmon catch. Fall fishing was good, and some families recovered losses on it, but the over-all picture of income from what used to be the main source locally is not particularly good. This makes the second year of poor returns, which is reflected in the general prosperity level of the community. Sales in local businesses have been at a low point, considerably below even last year, and far below the level of three and four years ago.

The second major income-producer for the area, construction, has not been an active field at all this year. Two minor jobs, contracting probably less than \$300,000 total, were all that were going this summer. The fall bring first activity on the new small boat harbor, but this employs only a dozen men or so, and will terminate with freezing weather. Next year's projects include the completion of the harbor (a marine construction job that will employ few locals) and a bridge across the Chilkat above Klukwan, an unspectacular \$100,000 contract.

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The economic picture for this winter is not a particularly pretty one. A number of families are leaving town for the winter, in order to survive in less expensive surroundings. The church income is holding at a steady level, and slowly we are pulling ourselves up out of the deep debt, we hope, but there is a long way to go. We have had to cut back on many things, such as weekday activities in the church, to save fuel and electricity. Some fund-raising activities are a practical necessity this winter, I foresee.



## II. Population.

Only minor changes in population have occurred this year. however, the upward moving of the wave of postwar births has increased the school population to about 250, which makes the high school the largest in Haines' history. This next year's graduating class will be the last class of less than 10 for as far ahead as we can see. In two years, the high school home room should number nearly 100.

This reaffirms the large proportion of youth in Haines. I believe that with the receding tide of boom population, the proportion of juvenile to adult is considerably over a half. Our church congregation is a congregation of children and young people in large proportion. This is to say, the figures look large in the attendance records, but considerably smaller on the treasurer's books.

Technically, I suppose the church can no longer be called bi-racial, since the population balance of Haines is so preponderantly white. Haines House excepted, the proportion of natives in town is well under 10%, though the church attendance and membership figures have native people in much higher proportion, perhaps 15%, but who counts any more? Integration is relatively good, and I can report that a higher proportion of native families are regular church-goers at the present moment than during my experience so far here.

## III. Church program

The statistical figures present a picture that is encouraging for the future. Average Sunday morning attendance has increased as follows:

1952 (6 mo.)	78
1953	93
1954	109
1955	115
1956	129



The indications for 1957 average attendance would bring the figure to 140, a near doubling in 5 years, exactly in line with the increase in population. Church membership took a sharp upswing this year, with the addition of 28 members (first ten months) bringing the total membership to 133, a figure that demands some reducing as the Session revises the roll at the end of the year.

Final figures for Benevolence giving are not yet available, but this year's giving should be comparable to last year's record figure. Haines last year ranked nineteenth among churches of its size in percapita benevolences.

Sunday School continues to grow though more slowly. A new superintendent, Tom Lippincott, has brought the summer slump to an end, and total attendance should actually read better than any year to date. For the first time, there is a large high-school age class of 20 members. Attendance at the adult class is large and steady, also.

Young people's work has reached a high point on the high-school & jr.Hi levels. For the first time, an active program was maintained throughout the summer, and geared in with the summer camping program at Rainbow Glacier.

Women's work is flourishing under the Association plan, with two circles, and an association meeting each month. The full women's program is followed, and a sincere attempt is made to draw as many women as possible into the circles and their activities.

Church officers have grown in their jobs to some extent this year. During my unplanned absence this fall, they took the ball and carried out the plans for the Preaching Mission without me. We have begun the C.O.T. program, with rather enthusiastic response on their part.

Two programs begun this year have met with indifferent success: the Young Adult group instituted in January had not enough persons with initiative to carry a program forward, and will be left dormant until more material for leadership shows itself. The 48-Mile Pumping Station services have had to be curtailed



to a once-a-month visitation-cum-service. Shifts of personnel and pressures of work through the summer have reduced attendance, and my own load of activities in Haines has made it unrealistic to attempt a bi-weekly visit.

#### IV. Other religious groups in community

'Competition' of sect groups in the community has been steady, especially for the small children of Sunday School age. They have not reduced the Church School enrollment or attendance at the Presbyterian Church, but they do account for a number of children. In 1952, five years ago, our Sunday School ministered to about 80% of the available children; now the figure is hardly over 50%.

The following groups are reported as active in Haines:

- 1) Roman Catholic - A mission only, with periodic (as often as monthly) visits by the priest from Skagway, and annual or semi-annual teaching Missions by the nuns. Not more than ten families in Haines are Catholic.
- 2) Assembly of God - An attractive new church-manse building, well located in town. Two ministers, both working for a living, comprise the staff. Relations with us are good, and in Haines there is little open competition. Their constituency is small - I personally know of only two regular families though children are picked up by car for Sunday School.
- 3) Independent Fundamentalist - now calling itself the Community Church of Port Chilkoot. Has a strong Sunday School program, gathers up quite a few of the Port Chilkoot children. Their relations with Assemblies of God seem very warm and close.
- 4) Baptist - A Southern Baptist mission has been established at Port Chilkoot, limited so far to three families, as far as I know. They have had a succession of visiting ministers and students, apparently have strong backing from the denomination and intend to stick it out. They have no leader at present, but continue to meet.



- 5) ?????? - an independent preacher named Stradley, with a Sunday school program in his house, for which he makes a 'taxi' run picking up children. I had thought his connection was with the Rural Evangelistic Fellowship, but he has given other information to other people, and it seems likely that he is truly independent of any affiliation. He too works for a living as a carpenter, and has made a number of loyal family converts. He has no inclination to cooperate with any other group, however.
- 6) United Pentecostal - in a storefront across the street from our church. The preacher is a painter by trade. This group is newly established, holds regular services, but I do not know whether anyone actually attends. I have never seen anyone enter. He has shown signs of becoming the main thorn-in-the-flesh for the Assembly of God, having attended their services to inform them that they are all wrong.
- 7) During the year, an active mormon group was for a time extant. With the departure of their leader, however, the group has disbanded and are scattered again among other groups.
- 8) There was one Christian Science family which was attempting to influence one or two others. They have left, however.
- 9) The largest sect following in Haines continue to be the disciples of Bacchus. There are now four bars and one licensed restaurant within the city limits of Haines, one bar at Port Chilkoot, and two bars and two licensed stores in the Haines Highway area between Haines and the border.

#### V. The Church Properties

No major property repairs or improvements have been made so far in 1957. Some items will be completed before the end of the year, including the repairs to the entrance doors, and the installation of pews purchased from the First Presbyterian Church of Sitka, replacement of the kitchen stove in the church, and a new water-heater there. Items requested from the Board for 1957 have



not been begun, because of a lack of cash on hand, and a confusion as to how to obtain the appropriations once they have been approved.

The Church is generally speaking in good shape. The Manse is badly in need of a new roof, with major leaks developing now. The oilburner furnace in the manse has suffered major breakdowns twice within the year, and is due for replacement, and soon. The roof cannot wait, however, and the furnace will therefore have to.



*The Community Presbyterian Church*

P.O. Box 6  
Hoonah, Alaska

NOV 28 1957

Arthur A. Johnson, Sr.  
Minister

Nov. 21, 1957

Rev. J. Earl Jackman, ANNUAL NARRATIVE REPORT

156 5th. Ave. N.Y.

At Klawock-

We held the annual Congregational meeting shortly after New Year. Along with our annual business comes the report of the Pastor. For the first time in years we were able to report that most of our financial obligations were taken care of. The building project is always the main topic. Plans were made to continue work on the new church building. We did work on it in the spring. The new church bell was put in place by the Pastor and one other church member. Doors were put up and also the windows on the West side of the building. The window and the door frame material was cut by the pastor with but a little help from the men of the church.

The Young people's program was carried on along with the Junior Choir and the Adult Choir. Christmas and Easter Cantata were presented. The Sunday school work was very good. Up until two years ago we had difficulty in getting local teachers. Since then we did not have any trouble in getting SS teachers. The World's Day of Prayer was observed by the Missionary Society.

The Easter program was perhaps the best we had had during the six years we were there.

During our stay at Klawock we were able to hold our members intact in spite of the all out effort of the Pentecostal and the Seventh Day Adventists. We had never had any difficulty with the Salvation Army. They took care of their own business and we took care of ours.

The sad part of our experience was that we saw Klawock going down hill gradually. In spite of that we did gain some members whom had responded to our plea for the support of the church.

Then Pastor was again instrumental in getting the Young people to attend the Junior High Camp at Rainbow Glacier Camp.

Aboard the M.V. "Princeton Hall" -

We left Klawock to serve aboard the M.V. "Princeton Hall," on May, 20th. We served on the boat until we finished with the Bible School in various canneries. Of course we hauled the children to the Rainbow Glacier Camp also, making two trips. We enjoyed serving the Canneries during the Bible School. We made many visits among our people and had invited them to attend our Church services and the children's programs. We held services at all the Canneries we visited. We visited Chatham, Pelican and Hood Bay canneries. The people of Chatham and Hood Bay attended our services very well. At Pelican we found that there are a few people who are willing to attend our church services. We cannot blame the people of Pelican, because they had not been served by our church. There is an Assembly of God Church there but it seems that the Pastor and his wife are now very old and very much set on their own ways about serving the people there. Even some of their own members told us that they are not too well liked. I have no other recommendation except perhaps it would serve a very good purpose if our church sent them our Literature and perhaps The Presbyterian Life, and may be our church can supply them with our Sunday School material.



At Hoonah-

We arrived at Hoonah to stay on August, 12th, 1957. After we moved up to the Manse we busied ourselves. We started to clean up the manse for it looked like it had been neglected for many years. We cleaned every corner of the house and painted it, that is we painted the interior of the building. We had to renew some of the plumbing. We found that the faucets were leaking. They are now in good working order. The church building needed cleaning so we got busy on it and cleaned it up from every corner. This may be an unusual sort of a report, but so it is.

The membership of the Hoonah Community Presbyterian Church is not certain as of this writing. One source indicates that there were 101 members and the other showed that there were 84 members. Since our arrival here we have received into the church on Confession of faith two members. The Session is going to revise the roll at the next meeting then we will know for sure just how many members we do have.

We have 65 Sunday school children and six teachers. A total of 71 at this writing. We will gradually build up the SS enrollment. There is no reason why we should not have at least 90 on the SS roll.

We now have three choirs, the Junior Choir, the Junior High Choir and the Adult Choir. We also have the Junior High Westminster Fellowship. We also have Junior game nights and Communicant's Class on Monday evenings. We are now working on other activities which we will put into effect soon.

From now on we will be preparing for the Christmas program. I am sure fortunate in having my dear wife who can play for me for the services and for the choir. I do not know what I can do without her. In my contact with various people I find some who will not use their talent unless you beg them to render it. My wife does it without any thought ~~for~~ of time or self.

We like the work here. As I said before only time will tell just what we will be able to do here. We find the people to be different from the people at our former field. One sad thing here is the practice of the old tribal customs. It is going on now. We do feel it is a sad situation. Such a thing ought not to exist at this present time. It is a critical problem. I would not venture to deal with it openly. It is something that we will have to deal with very carefully. It is going to take time to remedy the evil. We do hope that it will die out. I remember how I spoke of it at the Conference at Sitka. This very thing seems to exist in the Northern part of Southeastern Alaska. I do not think that it is practiced as much if any in the Southern part of Alaska.

As for the members of our family, our girl Dolores is married and is now living at Seattle Wn. and our boy Arthur Jr. is attending his last year in High school at the Sheldon Jackson Junior College. For the first time the boy earned his own money during the past summer. This means that we cannot count them as dependents. Of course this means that we will have to pay income tax this year. How Sad.

This is about all I could report from our new field as of this writing. We need your prayers. There is much to be done here for the cause of Christ. We trust not ourselves but Him. All things are possible with Him.

Most sincerely yours,

cc to:  
Brian Cleaworth

Arthur A. Johnson, Sr.



Please return to  
OFFICE OF WORK IN ALASKA

Hydaburg, Alaska  
November 14, 1957

ANNUAL NARRATIVE REPORT  
Paul A. Moyer, Pastor

NOV 19 1957

*Moyer*

We were cordially welcomed into the Village of Hydaburg on July 17 of this year, and made to feel completely at home in the manse and surroundings. We were pleasantly surprised at the conveniences and equipment of both the Church and manse. In the first week of our arrival a Service of Introduction was held for us and led by Rev. Brian Cleworth, Rev. Rolland Rossin, and Rev. Robert Van Nest. This kind of Service was a real help to us in getting acquainted with our new friends.

Perhaps our best, first contact with the people came in terms of an immediate request to help in the rush season at the local cannery. I did help part time for almost two weeks, and learned many things about the folks here. It was also a worthwhile contact in learning to know individuals too.

Within the month after our arrival on the field we were headed to Sitka aboard the Gleaner for the All-Alaska Conference. This was the best introduction we could have had for the Alaska work. On the trip aboard the Gleaner we soon met and learned to know well our near neighbors in the work. We also got to see the neighboring communities and our Churches serving them. This was all a bonus extra beyond the inspiration of the Conference itself. Through the Conference we were introduced to many of the problems and challenges of the Alaskan work, and gained many new insights concerning how to tackle the local situations. We newcomers certainly must have gained more from the Conference than any other personnel.

Upon our return to the field we began to buckle down for the work of the Fall. The Summer fishing season was over; and we met many of the men folk for the first time. In these communities the reawakening of the Church in the Fall is an interesting process, and in many ways, an exasperating one. The folks get so far removed from Church thinking through the Summer months, that it takes a while to return again. It was really not until after the week off Fall fishing and all of the 'celebrating' over the season's pay, that Church and Community life began to return to normalcy. But on the other hand these Fall weeks have been rewarding as we have begun to see some of the devotion and interest that many folks here do have in their Church. There has been a good response to all of the Church activities; and we have begun to see the part that the Church plays in this particular community.

The highlight of the Fall has been the Evangelistic Mission. The general response to these Services was good and sincere. I felt a new spirit among the folks that I had not known before. I have felt a new show of interest and attention among individuals with whom I have been working. Many opportunities for talking about the Christian truth have opened up.

Some slight rustling of the still waters this Fall has been caused by promotion from the Pentecostal Group from Kluwak. Their immediate effort has been to pass a petition for names asking for Oral Roberts to come to Alaska. I made a very definite statement from the pulpit a couple of weeks ago, and have heard nothing about it since. Whether such a statement squelched it or drove it under ground, I am not sure. We have yet to see what further developments bring.

Other activities of the Fall have included the reawakening of the Missionary Society and the Mariner's Club. Both of these, I have discovered need careful guidance in their work. I have also been promoting a Junior Group through our Sunday School, with a week night recreation club. I am hoping to weld this group into a Junior Fellowship. There has been a very good response, with almost all of the Juniors in town attending.

Now we are in the midst of our Ev ry Member Canvass activities. Time will tell the results. It has been a good four months. We are looking forward to the work ahead.

Paul A. Moyer



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DEPT. OF WORK IN ALASKA

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ANNUAL REPORT OF KAKE CHURCH (NARRATIVE)

A year ago this month (November) we arrived for our first time to the territory of Alaska and Kake. Coming down from Juneau on the "Princeton Hall" with Rev. Brian Cleworth, Don Selwab, and Isabel Miller along with Dick Nelson and Dan Kluklen, a service of installation was held, followed by a welcoming Pot-luck dinner in which we all were very well received by the people here in Kake. We were presented with a real challenge to do a work for God and the building of His Kingdom. Well, the Princeton Hall left and with it the only people we knew in Alaska and we soon found ourselves almost alone in entirely new surroundings; then we knew that we were not alone, for had not Christ said, "And lo I am with you always." Then again we realized we weren't quite alone for everyonce in a while we would see a face peeking in the window to see what we were doing and what we were like. With this beginning we started off a year that we now try to sum up here in this report.

The first service here in the Church that we held was a baptismal service since it had been some time since an ordained minister has visited Kake. A number were on hand which encouraged us greatly. The evening service was a real encouragement for almost the entire village turned out to see what the new minister was like. With this beginning our year was first of all taken up with getting acquainted with all the people. This seemed like an almost impossible job at first, for everyone seemed to look alike and some of the names--- Now! Our first step was to go from house to house and visit each one, introduce ourselves and leave with a short word of prayer. This we have tried to continue throughout the year, but which had to be interrupted somewhat during the summer months because of camp life, fishing, etc., but now with the return of everyone to the village we have resumed the program and find it very effective in learning to not only know a persons name, but also to know more of his or her specific needs. Well, the almost impossible job of knowing the people has been accomplished for now we know every ones first and last name, where they live, etc. right down to the children. It wasn't too hard either.



Our next concern was to meet with the Church officers, get to know them, work with them, and plan a definite program for the Church. This was a disappointment. First of all we found that while there were many officers on the books, there were few officers in practice. Of the eight elders, three were drunkards/ Of the eight deacons, none were operating and held no responsibility at all. Their lives were not consistent with even a Christians. Three were trustees but none of them have ever been to Church. Little has been done to correct this situation since we felt it best to wait until we really got to know the people and had a chance to deal with them before we gave the impression that we were going to just walk in and do as we felt like. Now, we feel with the co operation of the real men of the Church this will be changed in the coming election. Not all was a disappointment, however, since we were able to meet with the officers that were in good Christian standing and were interested in the program to plot our course for the year. We had to know what we would do towards benevolence, pastors support, Church repair. We came up with the following: In 1956, the Church had given \$28.00 towards benevolence, we pledged \$50.00 and if the next two months prove equal to the first ten, we will give \$60.00 or double the previous year. Towards Pastors support we were asked by the Board to give \$400.00. We voted to do this. In the year 1956, the Church only gave \$25.00. This year we have already sent in \$370.00 towards our \$400.00 and will send in our monthly quota again this month so that we will pay in a total of \$405.00 or 17 times more than the previous year. Next in line came Church repair. This was a real problem. Almost every window was out of the Church when we came, the ceiling was down in places, the paint was worn, only a red curtain divided the Church and Fellowship Hall, and the Hall was a general mess. We decided as officers and Pastor to replace the windows immediately, and work out the rest as we could. Now with the end of one year we are happy to report that we have all the windows in place, a removable partition between the Sanctuary and the Fellowship Hall, an all new lighting system in the sanctuary, an oil stove to replace the old wood burning drum, repair of the bell tower and roof, replaced the celotex in the Church and Hall and repainted the entire Church interior as well as the Hall. Venitian Blinds were ordered and placed on the Church windows, water was piped into the Church and



a new cabinet sink and gas stove purchased and installed in the kitchen of the Hall, the Hall interior has been repainted, all furniture was revarnished; so that now the building looks quite well on the interior. We still have a lot to do, but already plans are underway for the coming year to get this work accomplished. In addition to this Church repair there was some damage to the Church when the Manse burned. This too, was completed, this spring and summer.

Now in addition to Church repair, the report would not be complete without some mention of the manse. The manse burned in January. We were now faced with the problem of a place to live. The men of the Church fixed us a small place to live where we are currently staying until the new building is completed. We expect the new manse to be completed within one month. In measure, at least, we feel that the first year, building wise, we have accomplished much. Our tentative plans for the coming year is to finish the siding on the North end of the Hall, skirt in the entire Church building and paint the trim on the Church exterior and if funds permit put in a furnace.

Spiritually, the year began with success. We were well received where we visited, the Church services were well attended (many said better than in many years) and a number of people rededicated their lives to Christ. This continued for over six months until the fishing season started: then came the heart break. We got our first taste of the village summer. The drinking started and people that seemed to be the best Christians fell by the wayside. We counseled with them, talked, prayed, etc, but most of the time to little or no avail. Church attendance fell off and people were in general ashamed to meet the minister,. Thank God, not all was lost, however, since all during these summer months of temptation a group stayed with the Church and their Christ. The last 6 weeks has seen another change again with many of the people coming back to Church and many confessing their faith anew in Christ. This gives us reason to accept a term heard much here in the village of "Winter Christian." We are thankful for all who are coming back and our last Sunday nights attendance was excellent with a real good spirit all a-



round.

The spiritual program here has been carried on in several ways. One already mentioned has been the visitation program. Another has been the printing each week of a news sheet containing a short sermon, Church news, Kake news, Village news, World news, and other events of interest; also included is the David Cook Sunday comics of Bible Stories. Distribution of individual Bible books is another method that we have just instigated. We firmly believe that as we continue to hold forth this type of witness that God will honor his word and many will find their faith in the Christ.

Still another phase of Church activity was the starting of a weekly prayer service. When we arrived there was no prayer service and had been none for several years. This has been started and now is attended by from 6-20, but with a prayer group going, there is a new force on our fighting front.

The local Salvation Army has had complete control of the youth here. We have in the past year tried to whip into shape some youth program and have in measure succeeded. We currently have two groups meeting: The Juniors (4th and 5th graders) and the Youth Fellowship (6th, 7th, and 8th graders) (There are no High School students here) Several factors have helped us here. One of the best was my helping here in the local school and getting to know the kids and them getting to know me. Another was the weakness of the past Army officer. He is currently being replaced and the new man expected any day now. Another help was the fixing up of the hall for recreation with games, ping pong table, and other activities. There is no real measure of knowing our accomplishments here since the kids of both our Church families and the Salvation Army go to the activities of both Churches. We are continuing to work with the youth and the attendance at both of the Youth services consisting of Hymn singing, Bible Study, and recreation is consistently better than ever. We feel that we have made a step forward here.

The Church Mission recently held was a good service to the Church. A N B activity centered around the coming Convention to be held here in Kake and a "Potlatch" hindered the meetings and kept many people away, but seed was planted in the village



through both visitation and the Church services that I am sure will bring forth a rich harvest,.

The report would not be complete without listing some conclusions reached. Some of them are:

Tribal relationship and custom hold a very potent power over the people. This accounts for many of the people drinking. They can't refuse certain relatives. The Potlatch, practiced in a modified form still holds first place in the peoples lives. They owe it to the tribe and they cannot refuse to attend. Nothing suffices as an excuse. That must and is first. The people are easily led and any one new is a temptation to the people to follow. The people for the most part are good hearted and help each other in time of distress. When the manse was destroyed by fire, the people rallied to our cause and in a day or two more than supplied our needs until more help got here. They are the same with everyone who is in such a need. The people are essentially campers yet. They like to leave the village and camp out as much as possible and do so even if it is just for Sat. or Sunday. Actually we find the people easy to get along with, and as a part of the community have been accepted. Locally, I have been elected as the A N B chaplain, serve as chairman of the Lecture committee with the power to call a joint meeting and speak to them at any time on any subject, and serve on several other committees as well.

This about completes the report with the exception of saying that it has been a privelege to work here the past year and in spite of some difficulty with the language barrier, cramped living quarters, etc have enjoyed making known to these people the good news of Salvation. There have been several professions of faith that have proven themselves, many baptisms, and a good spirit in general; for which we thank God.

cc Brian Cleworth



KLUKWAN, ALASKA.

NOV 13 1957

ANNUAL NARRATIVE REPORT OF THE FIELD WORK OF ELMER E. PARKER.

The first five months of 1957 I worked in Fairbanks with the Eskimo Church. During January and February the work of the Hospitality House took much of my time. Getting a lease on the American Legion Hall that was suitable to both sides was not too easy. They wanted to sell and give up the place. We wanted to buy, but had no assurance of financial backing and could not buy. But we did get an option on the place by paying a year rent.

After the lease was signed, we went to work remodeling the place. Working afternoons and nights with several men of the First Church we were able to have the place in good condition to begin work with the Eskimo and Indian girls who were trying to get work in the City, but were not trained for it. The remodeling was all accomplished for about a third of what the expected cost would be.

Many of the people and different organizations were very helpful in getting the necessary furniture and all other furnishings to get the home opened. The Hospitality House is ~~directed~~ under the direction of the Session of the First Church.

The House was all furnished and ready the first part of March. We started with four girls, but it was not long until there were several more. A number of gifts have been placed in homes where the Mistress is sympathetic with the Natives and they are making good house-keepers. Some are trained to do Baby-sitting and some house cleaning. These girls have been to the Government school at Mt. Edgecumbe and our Sheldon Jackson Jr. College. But have not completed their High School yet. They want to work during the summer or for longer periods and get money for more schooling. We believe this work will be of great help to the Native girls who want a higher standard of living.

During the winter and spring we had some nice Native weddings. They like to have a wedding in the church. All of our Native services were well attended during the winter and spring. One of the highlights is the HOME BUILDERS Club. They meet at the Hospitality House now and make things for their homes and for others who need bedding and clothes. There is a Warship period and a refreshment time at each meeting. Much of the talk is about better homes and care of children.

The last of May I left Fairbanks for Klukwan Mission Station. I had not visited Klukwan before and had no idea of what was ahead on me. There were very few people in the village as most of them had gone to the cannery village to get ready for the fishing season. Within two weeks after I arrived there were nine old folks and 11 children and myself left in the village. We held forth all summer. I went to the cannery but the men were out on their boats and the women were working in the cannery, so I did not get to meet the people of Klukwan until after Oct. 15th.

Since coming here I have conducted services every Sunday morning and evening and the mid-week prayer meetings. We have had only one funeral. There are a few old people here who are real saints, but most of the younger folks have never met the Lord, and they do not seem to want to meet Him. They will not come to services. Really, this is the hardest place I have ever worked in. There has been no interest in the church for years. The building is in bad shape I doubt if it is worth repairing. I have done a lot of work on it this fall. No one offered a days help. I do not know what to think of the situation.

Elmer E. Parker



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ANNUAL NARRATIVE REPORT

NOV 15 1951

METLAKATLA PRESBYTERIAN CHURCH, METLAKATLA, ALASKA

1. The Community.

The village is either on the verge or in the midst of an economic, moral and spiritual crisis as the final vestiges of the "old way" are falling off in increasing tempo. We have only a few pioneers left--the original band who immigrated to this island in 1887--and they have only limited influence. A new cultural adjustment is in the making; just what it will be is hard to predict. Many of our people have lost their identities--i.e.--they don't think of themselves as Indians in the old way, yet neither are they white or anything else. This is seen strikingly in the attitudes of some of the leaders of the village, who seem to hold their own people in scorn and have a very low regard for what they can do. Partly this is the old snobbery of the ruling classes; but partly it is due to a realization that many of the local citizens are backward, ignorant, dirty, and content to live on a very low level. The white man's business philosophy is seeping in in more rapid fashion and is reflected in the desire for material possessions, automobiles, expensive clothes, etc. We have true laissez faire here--each man for himself and let someone else worry about the community, the school, the church. There is not a single community-wide organization of a benevolent nature; there is a PTA which struggles along and usually ends up as a money raising group. We have tried scouts, 4-H, American Legion, ANB, and all have so far been unable to arouse any sincere interest among more than a tiny handful who soon become discouraged.

This is all due, I believe, to the lack of real community spirit beyond a lip service sort of loyalty. Paternalism, lack of private enterprise, stifling government regulations, have all contributed to this lethargy on the part of the people. Young couples who have lived elsewhere are usually dissatisfied but they feel they have no right to start a reform movement. We might say that they are marking time now and it is my feeling that Metlakatla is teetering and can go one of two ways: collapse and disintegration and gradual dispersion to larger areas, or definite committal to a new life with new laws, new economy, new community spirit. The second is certainly the best choice and is a real possibility. Some of our young men are vaguely aware of this: what they need is a good local leader who will speak up and crystallize their feelings. I was happy to see so many young men running for office on the city council, and two were successful; also we have a new mayor (who is clerk of our session) which may bring some needed changes. It will take time, however, as most of the men in power still think pretty much in terms of a "fishing boat economy" and since almost all of them are personally involved in fishing to a great degree it is hard for them to think otherwise. However, the economic facts of life will finally force them to look elsewhere if the community is to survive.

Morally, the village is on a par with other Alaskan communities of its type. Law enforcement is difficult and we still have no magistrate as no one will take the job. Drinking is increasingly a more serious problem which I note in pastoral work; however, we have very few crimes of a violent sort, although pilfering is common. People need to develop a respect for law based on sincere conviction (back to community spirit again) rather than fear or external authority.

This is all reflected in that basic human institution, the family, which is undergoing great strain. Parents find it hard to discipline their children and many have just given up. Other parents are afraid for the future, and many are anxious to send their children away to school. Thus one young father wants his daughter to go to the 9th grade somewhere else even though we expect to have a brand new high school next year. His reason is: "The kids in this town are too crazy" i.e., too wild. However, if he and others will pool their energies to work for a better town, his daughter will not feel that way about the town when she has children in school.



## II The Church.

### A. Its Strength. The church's strength lies in the following factors

1. It is still the center of many activities for the people. Some members are at the church several nights each week; thus we do have an opportunity to reach people. Also, this means the church is meeting real needs for people to be together in fellowship groups.
2. The leaders and members of this church are loyal to their own church and to no other. This is due in part to the unfortunate division between the two churches in the village but also reflects a deep pride in being Presbyterians and a sense of identification with the larger Church.
3. Local leaders are willing to try new programs, to go along with change, although they never initiate it themselves. This is especially true of any program that is part of the Presbyterian Church's overall program.
4. There is a growing acceptance of stewardship responsibilities even in the face of economic hard times. The amount of money given outright by the members has been steadily increasing; also more families are taking part each year.
5. There is a real spiritual depth among some of our people, especially some of the women, and they are undergirding the whole church with their prayers.

### B. Its Weaknesses

1. Disintegration of community and family life has led to gross unreliability in all aspects of church program. "Here today, gone tomorrow" is often the case as key leaders move back and forth. We have some 90 non-resident members, or about 1/4 of our total constituency.
2. There is a lack of spiritual depth among some of the ruling elders who look on their eldership more as an occasion of honor and power than as an opportunity to advance the kingdom.
3. There is too much socializing, too little prayer and Bible study. In other words, people support the social events but not the other. We could doubtless increase our church attendance by serving coffee every Sunday night. The question is: is this really winning people to Christ or merely making for big attendance based on the candy-pill approach?
4. Leaders show little initiative; they do not lead even when they know how. It is almost impossible to get the elder chairman to call a committee meeting. Also, they seem to expect the minister to make all the suggestions and take the lead in all matters.
5. There is as yet no reliable plan of organization or administration for the church. Advance planning is difficult as local life is too unpredictable.

### C. The 1957 Program.

Church attendance has fallen off slightly due to so many moving away; the Sunday School went way down but is now revitalized as our session committee is beginning to work; the youth group had its best year ever as far as attendance is concerned, with more meetings during the summer than in previous years; our women are struggling over the matter of circles now and we trust they will come about soon; the choir is smaller, and to my way of thinking this is good as it is closer to proportion to the total congregation and not quite so proud; our prayer meeting is just about finished in its old pattern (i.e. for older people, in the native tongue) and we will have to establish it along other lines; our building is in good shape and our men have shown excellent willingness to work to keep it in repair. We have still had no success in starting a young adult group; however, the presence of a high school will help here in that young people will not be leaving home for 4 years and thus drifting away from their church ties. One of our tasks in 1958 will be to develop a good high school age youth group.



Please refer to

Rutan

1957 has been our first full year of service at the United Protestant Church and it has been a full year of rewarding experiences. We have come to a greater knowledge and appreciation of the people and problems of both church and community. After three years of service in a more isolated community, the diversity and size of the area served by the United Protestant Church is both an enjoyment and challenge.

The church picture, on the whole, follows the trend of the community growth which is not rapid or unusual but slow and steady. Both church attendance and finances reflect this. Annual income has increased steadily for the past six years and has continued to do so. Dual services were again required for Easter Sunday and the sanctuary has been crowded to capacity on a number of other Sundays through the year. Folding chairs are used most Sundays and new pews will be added in the limited space available when finances allow.

The Sunday School trend is not quite as apparent or predictable. The average yearly attendance has fluctuated up and down between 1951 and 1956 with some overall rise. The high enrolment was a period of months in 1954 but declined sharply following the polio outbreak of that year. This Rally Day and the following Sundays indicated a sharp increase again, only to offset again by a severe "flu" epidemic from which attendance has now recovered.

The potential indicated by the attendance of those Sundays, however, coupled with church and community growth, have forced us to think of the adequacy of our facilities. A committee to study this situation was appointed in late 1957 and there is the general feeling among the Church Council that we need to keep step with the conditions today and for what is likely in the future.

Some improvements were made in the church properties during the year, the most important being the raising of the manse to prevent the bottom logs from further rotting in the ground. It was thought that the bottom logs might have to be replaced which would have added considerably to the expense, but examination after raising the manse showed the middle and interior of the logs to be solid. Next summer the exterior will be adzed off and log slabbing used to match the other logs. Other work included the addition of an electric stove and a service of twelve in plastic dishes in the manse, new draperies and table in the S. S. Primary room, overhaul of church and manse oil burners, addition of pew card holders in the sanctuary, and an outdoor light placed by the church walk near the street.

Among significant experiences of the 1957 year was the Preaching Mission. Coinciding with a severe outbreak of "flu", attendance was noticeably affected. The warm personality and messages of Harold Van Zee of Elko, Nevada, was a blessing to all who could attend. The Mariners Group, for young married couples, was also re-activated and had a good attendance during the preaching mission with twenty couples represented on a special night set aside for them. Since there is no other community group that is for couples as such, it is felt that this is an important part of the church's program despite the fact that in an over-organized community each new organization has to fight for its place. The Mariner program will aim to make the Christian faith and life more meaningful to those who are concerned with marriage and parenthood.



Other organizations of the church have continued an active ministry. The Women's Association has introduced noon luncheons, informal and pot-luck, to include women of the church who work and who cannot attend the afternoon meetings but who might enjoy the fellowship and inspiration of the group. It also completed its sewing assignment and sponsored a Church Family Night with their Opportunity Giving as theme. A number of members attended Spring Presbytery in Anchorage.

The Westminster Fellowship groups of the church continued an active program. Although sponsorship for the Jr. High group varied from time to time, the latter part of 1957 saw stable leadership for both groups. Many of the young people attended summer camp at King's Lake.. We had our own weekend retreat in March and will have some participate in the Yukon Presbytery weekend winter conferences at Thanksgiving for Jr. Highs, and New Year's for Sr. Highs. Our group has mixed with the Anchorage WF'ers on several occasions, inviting them here on one occasion. Over 40 heard Dr. Louis Evans speak at a youth rally in Anchorage and participated in a lively discussion after the meeting on the theme "Evangelism and Youth". In 1957 we also introduced what we hope will become annual affairs for WF; a Father and Son banquet at which the mothers and daughters did the work and a Mother and Daughter banquet at which the fathers and sons served.

One of the strides forward in the youth program for the year was the decision in October to adopt the Youth Budget for 1958. A council of young people helped ~~formulate~~ formulate a budget of \$1880 for the coming year.

In an effort to make more welcome the many summer visitors to our church, we adopted a system of colored "Out-of-town Visitor" pew cards. These are placed in the offering plate and acknowledge from the pulpit with home town and church. Next summer we plan to follow these visitors home with a card expressing our pleasure at their visit with us.

Two considerations faced the church toward the end of 1957. One concerned the growing feeling among the Church Council members that full Presbyterian government should be adopted to overcome the difficulties experienced under the present system. Following a meeting with Dr. Jackman in the Fall of 1956, a detailed information report and questionnaire was circulated. With the majority of members favoring such a move, it will be introduced at the annual meeting in January of 1958 for discussion and possible congregational action. The other consideration was the amount of self-support to assume. The Church Council was unanimous in its recommendation that the congregation adopt the entire amount of the new National Missions scale for the minister's salary. This will involve an addition of over \$1000, leaving only the yearly car expense for the following year before self-support is realized.

One major development was the relationship of the Board of National Missions to the Valley Presbyterian Hospital. Because of the hospital membership's final decision to accept the proceeds of a pending raffle sponsored by liquor dealers (which never materialized) the BNM was compelled to give notice of the termination of its relationship. Effective in March of 1958, it is not clear how this will affect my status as hospital board member and chaplain.

In addition to pastoral responsibilities through the church and Ministerial Association, the year has given me opportunity for community responsibility and better acquaintance with community personnel and programming. I have served as chairman of the Kiwanis Committee on Support of Churches, on the PTA-School Board liaison committee, Community College Survey committee, King's Lake Camp board, board member and chaplain of the hospital, and baccalaureate speaker for the high school.



Next Spring we look forward to entertaining Presbytery and the Moderator of the Presbyterian Church, USA. We face 1958 also with a study on church facilities underway, with several church improvements in mind and with the desire to stress, more than ever, ours as a family church. Our major concern is not with a program but with people. There are individuals and families inside and outside the church who need the companionship of Christ, a closer walk with God, and the fellowship of Christians. Our program will therefore be not an end in itself but a means to this end as we seek to honor our Saviour and Lord through this portion of His Kingdom which the United Protestant Church represents.

Bertram H. Rutan  
Minister



NOV 4 1957

1957 ANNUAL NARRATIVE REPORT

Petersburg, Alaska

*Smelling*

This year has seen a lot of construction and building projects take place in Petersburg. The main project was the streets and sewers project financed by the Federal Government and local matching funds. New water mains were put in throughout the whole town and a filter system with chlorinator were included. Now for the first time in years, we do not have to boil our drinking water. Sewers were also put in where there were none and all of the remaining board streets were replaced with dirt fill. Some of us mourn the loss of the board streets which were always dray and yet not dusty, but the new streets are wide and even and will become more solid in time.

The hydro-electric dam was completed, and we should have plenty of trouble-free power for almost a million dollars which the town secured through a local bond issue.

The filled area along the waterfront, resulting from the harbor dredging last winter, is being divided up and sold to the adjoining property owners for about 30¢ a square foot. This space will give a lot more room to the business section of town and should improve the general appearance of the waterfront area.

The town of Petersburg is putting in a rock crusher in hope of surfacing the streets and selling sand and gravel to future contractors for cement work. On the last election the people voted to build a new municipal building to house the city office, council chambers, library, public health nurse, city equipment, and fire fighting equipment.

Three of the stores remodeled, giving the town a better appearance and work to some of the local men.

Next year our present road is to be extended 6 to 8 miles to come out on the Wrangell side of this island. The Chamber of Commerce continues to push for a road up the Stikine River connecting to the "A" route into the States. However, the Southeastern Alaska ferry system looks like it will become a reality first.

The above mentioned construction is holding the economy of the town together while the fishing industry continues to go down hill. This year the halibut season was far less productive than last year, and the salmon season came very close to being the lowest yet.

Population remains just about the same. We have seen many people leave town - even some of the old time and younger Norwegian people who are involved in fishing. Many of the houses in town are for sale, but are not selling. However, when some leave there always seems to be some others coming in to take their place. The newcomers usually come to our church or the Episcopal church because they are not of



ANNUAL NARRATIVE REPORT ON PETERSBURG (con't)

Norwegian background. Eventually, I think the town will become more mixed in the national background of the population which will be a healthy thing for our church.

Everything that happens to the town affects the church one way or another. Of course, the transcient population affects our Sunday School teachers. I have three hold-overs from last year and four new ones. The children keep coming, and we are using the building to capacity now with one class meeting in the manse and the adult class meeting in the evening to save time and space. No real drive has been put on to get more children as we have no more room for them.

The program and organization of the church is being strengthened all the time but ever so slowly. More people are responding now and sharing in the responsibility, giving us more time. There is just so much time in each day, and we will be limited in what we can do until the people take more of the responsibility.

The people are showing definite signs of spiritual growth through prayer and Bible Study. We have noticed that more people are anxious for Bible Study and are freely entering into discussions in the adult class, officers meetings, and women's meetings. The heart and core of the church is beginning to take shape.

Yet, there are some who seem to be falling away and losing their faith. The Native person is finding it hard to face the decline in the fishing industry. Drink and old customs often seem to be the only way out.

To me, the high point of our church work has been through personal contact with people. People have many needs - spiritual, family, financial, personality and mental-emotional. As we recognize these needs and work through them with the people, then they see that living with Christ each day can be so much better than trying to go-it alone. I think our greatest work has been and will be through pastoring the people.

Ronald B. Snelling  
Ronald B. Snelling